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Marked increase in mob murders during the last year was a great shock to the churches in their campaign for a lynchless land, according to a statement accompanying the Honor Roll of states free from lynchings in 1926. This is the fifth annual Honor Roll issued by the Commission on Race Relations of the Federal Council of Churches. A direct challenge to redoubled efforts to arouse public opinion against lynching, is the way church leaders sum up the situation. "Five states formerly on the Honor Roll had to be removed this year because of the reappearance of mob murder within their borders," says the report accompanying the Honor Roll. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas. Many church leaders recognize the increase in the number of victims in 1926 as a direct challenge and are redoubling their efforts to arouse public opinion to stop mob murder in America. There was a total of 30 persons lynched in 1926, which was 13 more than in 1925 and 14 more than in 1924. The total number of states free of lynching in 1926 was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10; the same number as in 1925 and in 1924; the number having lynchings in 1923 was 9."

AN EXTRAORDINARY PASTORAL LETTER

Ten bishops and thirteen prominent ministers and church officials of the South have recently issued an "Appeal to Industrial Leaders of the South" in which they say in part: "Life in a mill village under company control, while an advance of status in the beginning, is not the best training ground for citizen-

ship in that it does not train residents for participation in government. It has generally proved in recent years, however it may have been at first, to be unfavorable to education, to religion, and to understanding and sympathy between the citizens of the mill village and those of the larger community. In spite of the difficulty of the problem we are convinced that these villages should be merged as rapidly as is consistent with safety into the larger community.... Labor gives all that it has, including capital through savings, and since labor also has wisdom, skill and ingenuity to contribute to the greater productivity of our industries, it is desirable and right that it should have a proper share in making and enforcing the regulations by which industrial plants are controlled. Higher wages, better schools, shorter hours of labor and the independence of the worker tend to enrich life and to develop a stronger type of citizenship. We believe that all these conditions can be steadily improved and we therefore urge you, as present leaders holding positions of responsibility and vantage, to take the initiative in their improvement. We believe that if you will take the initiative, and if there can be the friendly co-operation of employers, employees, churches, educators and officials of the state, it will be possible to build in the South by united effort, in the lifetime of this generation, a greater and more powerful industry, constructed solidly upon goodwill and co-operation, avoiding the waste and bitterness of industrial conflicts and mitigating the intensity of the class struggle." The statement has attracted much comment.

GOODWILL AND BETTER UNDERSTANDING

Considerable progress has been made throughout America in organizing goodwill and better understanding among the religious groups of our citizenship. Soon after *The American Hebrew* launched this possibility and fostered the idea in 1920, there was organized the American Goodwill Union which has done splendid work of a local character. Then there followed the Committee on Goodwill between Jews and Christians of the Federal Council of the Churches of Christ in America, which formed a Joint Commission on Goodwill with representatives of the Central Conference of American Rabbis. This urge toward goodwill between Christians and Jews culminated at the close of 1925 when The American Christian Fund for Jewish Relief blazed the way for a union of Catholics and Protestants in a humanitarian effort in behalf of the distressed Jews of Eastern Europe. The presumption is warranted, however, that after this distress has been alleviated, this goodwill group will disband. But fear will continue to be the child of ignorance, and intolerance the offspring of misunderstanding. Emergencies of misrepresentation, false accusation, groundless attack, are destined time and again to arouse the slumbering emotions of bitterness and hate, of turmoil and rancor, of pain and discord in the hearts and minds of individuals and groups among Americans. Nine eminent men, representing the three major faiths, have undertaken to function as a Permanent Commission on Better Understanding, namely: Dr. S. Parkes Cadman; Martin Conboy, Esq.; Hon. Victor J. Dowling; Father Francis P. Duffy; Dr. W. H. P. Faunce; Hon. Irving Lehman; Hon. Henry Morgenthau; Dean Roscoe Pound; and Dr. Stephen S. Wise. Day by day it is becoming self-evident in America that the power of public opinion is wielding greater sway than the threat of armies, and the prophetic striving of humanity is toward the basic brotherhood of mankind and the betterment of civilization.

Christianity is terribly difficult when one man lives it alone, simply because he has to act toward other men in ways which their attitudes do not complement. But when they have their dealings in the spirit of Jesus the harmony and power of their contacts are beyond our most daring dreams.—GAIUS GLENN ATKINS.

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101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

It Is Still Being Told

TWO or three years after the close of the war, the journalist, Sir Philip Gibbs, in his book, "Now It Can Be Told," made some startling revelations regarding what actually went on during the struggle behind the heavy smoke screen of propaganda. Such revelations have been more or less continuous ever since, continually throwing more light on war in all its naked brutality. Now come additional chapters from no less authoritative a source than the British statesman and war-time minister, Winston S. Churchill, in his book, "The World Crisis, 1916-1918," published by Scribner's. Among the most sensational disclosures is that of the far-reaching nature and seriousness of the French army mutinies in 1917 and the ruthlessness with which they were, in some cases at least, suppressed. "Mutinies—some of a very dangerous character—occurred in sixteen separate Army Corps," says Churchill. "Some of the finest troops were involved. Whole regiments set out for Paris to demand a Peace by negotiation and more home leave." The author goes on to tell how a Russian force of 15,000 infantry had been sent to France before the Russian Revolution had taken place. "They were used by the French in a ruthless manner, and nearly 6,000 had been killed or wounded. The survivors went into open revolt. . . . It was not until prolonged artillery fire had been employed against these troops that they were reduced to submission and disbanded." Such revelations as this throw fresh light on the repeated refusal of Clemenceau, "The Tiger," who pushed the French people so relentlessly to the struggle, to write his memoirs. "I have seen too much and know too much," he said. "If I wrote my memoirs not a man would go to war."

It will be a surprise to many to find the cynical Churchill defending the German Crown Prince, who, he says, "has been harshly judged in the passion and propaganda of war." He pictures the Prince, "shocked and sickened at the butchery," as opposing the policies of the Headquarters Staff, for whose mistakes and miscalculations he was largely made to bear the odium. "No group of German armies was more consistently successful than his; and there is evidence that his personal influence—whatever it may have been—was often thrown into the right side of the scales." So vanishes another Moloch of our war-heated imagination!

Peace and preparedness advocates will doubtless turn alike to this new book for material with which to support their opposing policies and philosophies. Churchill's frank admission of the failure of the British fleet at the Battle of Jutland would seem to us to put a bad dent, to say the least, in the efficacy of preparedness. "To this supreme instrument," he writes, in referring to the navy, "had been devoted the best of all that Britain could give for

many years. It was vastly superior to its opponent in numbers, tonnage, speed, and above all, grim power. The disappointment of all ranks was deep." Moreover, the many, many tragic blunders continually being made by military leaders, as revealed by Mr. Churchill, certainly do not exalt war as the best method of getting results.

It is when referring to the Balkans that the author reveals the true mind of the typical "Christian" statesman of time-dishonored diplomacy. "How unteachable, how blinded by their passions are the races of men!" he exclaims, and truly enough. And then: "The Great War, bringing tribulation to so many, offered to the Christian peoples of the Balkans their supreme opportunity." He proceeds to show how easy it would have been, had the Balkan "Christians" been able to unite, to fall upon their heathen enemies, the Turks, and upon the Austrians, and wrest from them the territories that would have given each Balkan Christian state "the major part of its legitimate ambitions, and would have given to all safety, prosperity and power." Is it any wonder that such a naive exposition of accepted Christian procedure has failed to impress favorably the oriental peoples? Or that Western "Christian" civilization has been decidedly below par in the Orient since the Great War?

Target Practice At Imaginary Enemies

SIXTY warships of various types took part in target practice recently off the California coast, "firing at an invisible and imaginary enemy." Such was the story carried by the press dispatches. What ironic fitness in the quoted words! Isn't that a fine expression of the logic of preparedness? We put up invisible and imaginary enemies and make target practice with them. Other countries do the same, and after a time imaginations become so fertile that the invisible army becomes visible. That's how wars begin.

Unfortunately, such target practice is by no means confined to ships of the line. It finds its baneful reflection in the heated imaginations of otherwise sensible folks who run about in a frenzy, "firing" at invisible Bolsheviks and communists when speakers on world peace are announced. It is all in keeping with the atmosphere of suspicion and fear that accompanies the war preparedness philosophy.

Now if we could only reverse our mental attitude and shout expressions and acts of good will at invisible and imaginary friends! Would we not find that friendships would become real and visible? That's just what the Doll messengers to Japan were proposed to do! Now if our government would only supplement that lovely gesture by rescinding its gratuitous insult to that country! And then offer a friendly hand to Mexico! That would indeed be constructive target practice.

On a Certain Condescension to the Young

BY JEREMIAH JONES

"Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion."

ONE of the necessary conditions of a progressive world is the inclusion in it of both old and young. Every normal human being is first a young man and then an old man, thus having contact with his predecessors as well as with those who follow him. Strangely enough, men have often been so foolish as to look with disdain or even with hatred on those at the opposite end of the span of life. Young people have despised the stupidity of their elders, while the elders have smiled superciliously at the immaturity of the young people. Obviously both errors need to be rebuked, but this essay deals only with the second one; the present point of view is that of Elihu rather than that of Eliphaz or Bildad.

Condescension to the young people is more common than might be supposed, even by those who practise it. Though it is not always self-conscious, this condescension is unmistakable and may be recognized by certain clear marks. One of these is the frequent introduction of the adjective "young" into conversations dealing with young people until the epithet comes to be inseparably fixed to certain names. The chief mark of this form of patronage, however, appears in the fatherly tone, rather than in any specific words. The young person's ideas are all taken with a grain of salt, not because they are bad ideas, but because the one who gives them utterance is only in his twenties instead of being in his fifties, as he ought to be. It is understood that his thoughts are necessarily immature, that he is guilty of presumption in expressing them at all, and that they will disappear in the growth of wisdom which age will bring. A further implication is that young people, like Negroes, should know their place and keep it. This place, it would appear, is that of an obsequious listener rather than that of an individual who takes a responsible part in the conduct of affairs and in the unfolding of truth.

Thousands agree with Robert Burns that "a man's a man for a' that" when they are reading poetry, but it may well be doubted whether this high principle is usually translated into the prose of ordinary life. The general tendency is to believe that no good can come out of Nazareth. Ideas are often judged, not on the basis of their inherent worth, but through a knowledge of their origin. It is common to look, not on a man's character, but at such accidents as his age, color, race or previous condition of servitude. It is assumed that colored people are necessarily shiftless, that Jewish people are necessarily greedy, and that young people are necessarily unwise.

The scientific temper should act as an antidote to such prejudice. It has taught us the sacredness of fact, showing that the value of a fact does not depend on the special characteristics of the person who brings it to light. The truth or falsity of documentary evidence, for example, is independent of the age or color of the author who employs it. It is equally true or false whether the author is a child, an octogenarian, or a man from Mars. Many of our own statements are quite as valuable in the mouth of another person, because they are not matters of opinion. Since they are based on principles of sound reason and careful verification, they have the right to respectful attention, regardless of who gives them utterance. But it is not necessary to stop with facts; we can go farther and say that there may even be value in the opinions of a person who has not attained to mature years. Though his opinions are not of the same nature as those of men who have seen many decades of life, they have their own peculiar advan-

tages. An old man can counsel prudence, but a young man can counsel bravery, and both are needed. Since the youth has not been disappointed so often, his faith in human nature may be more complete, with the happy result that this faith is sometimes justified. The impossible is often accomplished by those who do not know it is impossible.

Another point to be remembered is that the son stands on more shoulders than does the father. If he is an apt student, he learns the lessons which his father can teach him and then learns his own in addition. As the race advances there is an increased opportunity of drinking at older and richer fountains. The youth may not have had terrible sorrows of his own to mellow him, but he may have suffered vicariously with all mankind as the terrible facts have stamped themselves onto his brain. He may not have learned self-restraint in the school of hard knocks, and yet have gained a proper opinion of his own worth by comparing it with that of the great and good who have spoken to him out of the past. It is frequently said that there is not a short cut to wisdom—that all men must pass through the furnace of personal experience. If this were true, the cultural accumulation of the centuries would mean nothing at all. We should be mere savages, utterly without the aid of the men who have gone before. The truth is that we escape savagery exactly because the experience of the past provides a short cut for us if only we will learn from it. The young man who takes the cultural accumulation seriously can have at least a beginning of wisdom before his beard is grey.

It is something of a surprise to realize that some of the really valuable contributions to society have come from very young men. We expect this in art and poetry and all are acquainted with the youthfulness of Shelly and Keats, but feats similar to their have been accomplished in the field of sober scholarship. An example worth mentioning is that of Barclay's "Apology." This monumental work, the full title of which is "An Apology for the True Christian Divinity, being an Explanation and Vindication of the Principles and Doctrines of the people called Quakers," seems like the final fruit of a long life of study and observation. For more than two hundred years it has been the classic exposition of the Quaker theology and Barclay is thought of by many as having been, at the time of writing, an old man. On the contrary, he was very young; he published the first edition in Latin when he was twenty-six. Our surprise continues when we remember that a similarly constructed work, Calvin's "Institutes," was written when its sober-minded author was equally young. To come to more modern times, it is worth while to notice that "The Holy Roman Empire" was written when James Bryce was twenty-five. One is almost forced to the conclusion that, when a man once becomes mature, ten or fifteen years need not make a great difference in the quality of his work. They may or they may not.

Happily, this condescension to the young does not appear universally or even generally. There are great numbers of fully mature persons of real refinement who listen respectfully to all and judge on the basis of manhood alone. They continue to be learners to the end and put people of different ages at ease, simply acting as if the differences do not exist. They solve the perennial problem of youth and age by forgetting it. Probably many of us remember most gratefully certain persons whom we met in our childhood and who acted in this way even when we were very young. They did not stoop to our level or overlook our ignorance, but talked sensibly as man to man, neither giving quarter nor asking any. We hated the people who flattered us and we hated those who discounted us, but we loved those who accepted us as human beings.

There is a fine maturity which age brings and the youth who fails to appreciate it is vulgar indeed. The important fact to bear in mind, however, is that the most truly venerable are often at the same time the most youthful. They usually feel that there is a

great deal in common between those who are over eighty and those who are under thirty. It is the pseudo-venerable attitude that is to be despised, with its self-conscious maturity which must uphold itself by looking down on those younger. Perhaps some are conscious that the vigor and courage of youth are gone and the well known condescension is employed as a defense mechanism. The hopeful part of the entire picture is that this youthful ardor does not need to be lost and that, when it is joined with the mellowness of years, it produces the finest examples of what the human race can be.

Among the Lepers

BY WM. C. ALLEN

MY first visit to a Leper settlement was in 1905. It is on an island in the Atlantic Ocean, near San Juan, Porto Rico. It is a desolate spot. The accommodations were crude, the waves hurled themselves upon the rocks, the sea was in all directions with the exception of the faint outlines of the Morro and San Juan in the distance. My friend and I had a meeting with them. At first some of them feared to be beguiled by the invitation of "the Protestant priest," as they called me. That day my eyes were first opened to the thirst for sympathy, and gospel cheer on the part of these afflicted people. How they drank in every word! How my heart was stirred as I beheld their twisted limbs and distorted faces! I confess to feeling that that afternoon's service alone repaid me for my journey of 1300 miles to Porto Rico.

I remember asking one of the patients through an interpreter how they passed their time. He replied, "We read a little, we talk a little and cry a great deal." I asked, "Why do you cry?" His response was, "We want to see our people." As our little boat tossed its way back to San Juan the government official, who had accompanied us and who did not profess to be a religious man, thoughtfully remarked, "After all, say what you will, religion is a great solace."

Another Leper colony, surrounded by an oft-times restless sea, is Robben's Island about one hour's run from Cape Town, South Africa. Glorious Table Mountain, behind the city recedes from view as we approach the landing. Here are hundreds of patients, mostly natives, awaiting their doom. Every care that can be afforded, according to the depleted financial resources of the government, has been granted. The world war left the country very poor and when I was last at Robben's Island, many partly arrested cases were being returned home. The wisdom of such a reduction of expenditures seems questionable.

I recall a funny incident when going over the hospital. I was endeavoring to comfort a native who could barely articulate because much of his face and mouth had been destroyed, but who brokenly conversed in the English language. Finally, and rather inanely, I said, "We must leave our afflictions with the Lord." He replied, "We can't do better and we can't do worse."

In the high altitudes of the Transvaal, South Africa, one thousand miles north of Cape Town, is a large Leper settlement. That lovable little Frenchman, Chaplin Bourquin, accompanied me when visiting it. The number of patients—Christians and non-Christians—were about one thousand, probably one hundred and fifty of them being of white or near-white parentage. There was a large group of young folks from six to sixteen years of age. I asked how long these children were likely to live, and was informed that possibly within eight years the remorseless malady will have completed its course.

At this colony I had two Leper interpreters, one a Negro minister who translated into Zulu, the other into Santo. Elsewhere in Africa a full-blooded Kafir proved to be one of the most responsive interpreters I have had in any part of the world. Englishmen acquainted with him declared that he was the most nimble-minded man they had ever known, being apt at numerous languages, he also being a Leper.

Chaplin Bourquin told me that a few days prior to my visit, when he had administered communion to 230 of these people, he

in many cases had been compelled to hold the cup to their lips. It has always been a nerve-trying experience to address these deformed, scarred, mutilated wrecks of humanity with their blighted hopes, their sufferings, their fears. What could I say to them? I admit that after meeting with such pitiful congregations I have been glad to leave the fetid air, yet thankful because of the happiness which visits from strangers seemed to bring into their monotonous lives.

After a meeting with the natives in the over-crowded assembly room of the settlement in the Transvaal, Chaplin Bourquin overheard one man say to another, "Now I know that God loves us. See, he has sent this gentleman all the way from America to tell us how sorry he is for us. Now I am sure God loves us!" How uplifting is a simple faith!

On the Canal Zone, 1916, I visited Palo Seco, a Leper colony near Panama. It is controlled by the United States government. The location is beautiful. Trade winds sweep through the rustling palms and lovely tropical foliage. The views across Panama Bay, for miles dotted with islands, are charming. The patients are given occupations in harmony with their physical ability. Ground is allotted to them, which they till, and the products are paid for by the institution at market value. When I was there 200 reels of moving picture films were soon to be delivered to the colony. There is a little library. Tokens, made of metal representing the value of the denominations of United States money, are used by the patients. This does away with the possibility of money finding circulation outside of the colony after the Lepers may have used it. A dollar of tokens has the same value among them as has a United States silver dollar.

There is a tiny church in this community. Romanists and Protestants use it alternately. Both have their own accessories for the one altar. An interesting history is attached to the brass book-holder in this little house of prayer. Years ago the Lepers of Palo Seco heard through a visitor of a Leper settlement in Japan. They saved \$10 and sent it to Japan. The Japanese Lepers in return raised \$10 and forwarded it to Palo Seco. The proceeds were invested in the book-holder. International sympathy can be experienced by all peoples of any race or clime.

About eighty Lepers have been declared cured at Palo Seco, and returned to their homes after treatment with the chaulmoogra oil remedy. Probably about twenty per cent of Lepers to whom it elsewhere has been applied have been cured; but after having been released they have continued under medical observation. The same percentage of cures is being realized among thousands of Lepers throughout the world. For centuries the oil of the chaulmoogra tree has been known in India as a remedy for leprosy. It has been comparatively of recent years that the identity of this tree has become known to European and American physicians and the process of extracting the oil into a reliable medicament has become established. It is stated that after a few applications of the modern preparation, both physical and mental conditions improve. The awful sores eventually heal up. Of course, lost members can never be restored and disfigurements remain.

The dark-skinned peoples of the Caribbean Sea are apparently susceptible to leprosy. They are often very religious. Their magnificent voices, strangely rich in pathos, pour forth such grand old hymns as, "Jesus, Lover of my Soul," or, "What a Friend I have in Jesus." Every syllable swings out to a true note—every word carries a personal appeal to the Saviour, their abiding hope.

The number of Lepers throughout the world is probably as large as ever. It is stated that in portions of East Africa one percent of the native population suffers from the disease. The victims of this malady constitute a menace to the physical and economic life about them. They become destitute in almost every relation of life. They suffer in untold ways. The American Mission to Lepers aids more than one hundred hospitals in twenty different countries. I want my readers throughout our much-blessed country to help these suffering people.

San Jose, Calif. 1927.

MEXICAN SITUATION INTERPRETED

President Calles and Colleagues Are Trying to Build Up a New Mexico of Enlightenment

"North American business men are competing against each other in Mexico," says President Calles. "They are killing their own interests. If those who are so strenuously opposing our social legislation would only realize its commercial significance they could hardly fail to see that they are their own worst enemies. Take only one item. There are, let us say, 4,000,000 people out of the 15,000,000 population of Mexico who wear shoes. If we educate the lower classes they too will begin to wear shoes. At once you have a new market for 11,000,000 pairs of shoes! Why can't we cooperate and get mutual benefit from this program?"

"I think that you understand that the ideal of my Government is to lift the mass of people out of their poverty and ignorance; to teach them to live better; to provide them with schools; to raise them to a higher stage of civilization. No doubt, if instead of carrying out this program I should turn to the easy task of continuing the work of General Diaz, patronizing only the very rich, despising the common people, shooting down the laborers, maintaining newspapers to sing my praises, I would soon obtain the false titles of pacifier of the country, restorer of the nation. But I prefer to remain without those in order to perform a profound task for humanity, although in exchange my Government is slandered with the nickname of Bolshevist.

"We are really building a new Mexico. As it is so different from the old, a good deal of eradication is necessary. In this, however, we do not wish to be unjust to any vested interests. When there seems to be any such injustice we want to adjudicate the matter carefully. We have not confiscated legally acquired property nor are we passing retroactive legislation. When it seems that Government action causes injustice, we are ready to consider any reasonable adjustment."

FOREIGN MINISTER DESIRES AMERICA'S FRIENDSHIP

"We not only desire the friendship of the United States, but recognize that it is essential to us," says the Foreign Minister, Senor Saenz. "In the matter of the petroleum, which is the most important point in dispute between the two Governments, do you suppose we want to keep our supply beneath the ground for the next half century? No, indeed, we need it now, and we need the Americans' help to get it out. For that reason we are willing to go a long way in the practical application of the new laws. We have not only agreed

to allow those who owned petroleum property before 1917 a period of fifty years for the exploitation of their wells, but in the regulations have provided that those rights will be extended for another thirty years if for any reason owners have not yet been able to extract the oil. Then, as to titles, we have wanted to be lenient. We realize that in the boom days in all oil fields, in all countries, titles have been confused. We have not desired to enter too carefully into an examination of titles which companies present for registration.

"While we are thus willing to go the limit in interpreting the statutes, we cannot renounce the right of Mexico to return petroleum to the category it occupied previous to the Diaz Administration, as belonging, along with all other subsoil products, to the nation. While many American companies have accepted the situation and are cordially cooperating with the Government, some have remained recalcitrant and demand that as owners of any kind of ranch land they have the privilege of exploiting for the infinite future any oil that might be discovered. But there is a limit beyond which we cannot go in the adjustment of our laws. If we extend practical possession for eighty years, why worry about a further future? Who knows what kind of a world we will be living in then or what power will drive our machinery? Let us get busy and cooperate to help the present generation."

AN AMERICAN ATTORNEY'S VIEW

"There is no great secret about the Mexican Government which, if revealed, would explain the present situation. We are simply confronting a perfectly natural result of the past. When Diaz began his regime he began to build up a governing aristocracy which at its peak numbered from 5,000 to 10,000. But all that aristocracy has been scattered by the revolution, and it would be impossible to find enough of them to bring back to rule the country. The new rulers are of the common people. They are unprepared intellectually or by experience for their big task. By and large, they are doing the best they can. There are many abuses, but, on the whole, the Government is doing its best. Men like Calles and Obregon are showing real devotion to an ideal. They make mistakes because of lack of experience. The only way to make fewer mistakes is by getting more experience.

"So I never get excited. A new law is passed which threatens to disrupt business. I wait to see just how it is to be applied. If it interferes with our rights, we begin conferences with the Government. These conferences may last a long time and try our patience. But practically always, the final outcome is a compromise which represents justice to both parties."

Prayer does not change God; it changes you.

INSIST ON NEW DEAL FOR CHINA

A Statement Issued by American Friends Service Committee, Philadelphia

The American public can in no sense rely on newspaper information concerning affairs in China at the present time. The reports are garbled and colored and it is necessary that intelligent American citizens secure information from more authoritative sources. Particularly would we recommend material sent out from the American Committee for Justice to China, 70 Fifth Ave., New York City, and the American Committee for Fair Play in China, 1218 Hearst Building, San Francisco, California.

In spite of misinformation, disinterested public opinion is not endorsing military intervention in China. The policy which our Government is pursuing in regard to China leads one to believe they are accumulatively becoming more militaristic. The plans which are undertaken for the defense of American citizens are assuming larger proportions and are complicating and aggravating the situation from the Chinese point of view. It is an interesting side light that in the recent Nanking episode there is no record of any attack on the Germans—the Germans have no gunboats on the Yangtze.

Significant a commentary it is on the character of the Chinese people that through all of this revolutionary period so few foreigners have been killed or injured. China up to this time has taken care of the foreigners in a most amazing manner. "The astounding fact that missionaries walked five miles down Nanking's most open road to the river, unescorted by soldiers, but nevertheless unmolested," seems to escape the notice of reporters. However, the anti-foreign feeling is doubtless increasing, due in large measure to the presence of American Marines and gunboats in China.

Can you and I sit passively by when China is going through such travail of soul? Our very passivity confirms the Government in their conviction that they are acting wisely and justly. Can we refuse to use our minds during this great international crisis? How can we watch America as she wraps her cloak of imperialism and militarism more closely about her and not rise up and declare it to be a futile, life-taking policy for China as well as for America? You can help. Write immediately to the President, Secretary of State, to your Congressmen—voicing your belief that military intervention is only lighting fires in China and that "it will cause more hostility and suffering and loss than it is destined to prevent." Think carefully as you read of the military power which is being poured into China. Then write your protest in unmistakable language.

WHAT OUR COLLEGES ARE DOING

News Items From Nebraska Central College Including Its Community

An Artists' Course of three numbers has been provided under the auspices of Nebraska Central College during the present year which has been of high quality and which has evoked much favorable comment from the city and community. The Artists who have appeared on the College Course are as follows: Harry Farbman, American Violinist; a Concert Ensemble, including, Edna Swanson Ver Haar, Contralto, Margaret O'Connor, Harpist, Stanley Deacon, Baritone, and their Accompanist, Miss Hagen. The last concert of the series will be given by Charles Norman Granville, the distinguished American Baritone.

Nebraska Central College has recently closed a very successful debating season with some of the strongest Colleges of the State. The question discussed was that of the McNary-Haugen bill. In three different debates with York College, Grand Island College and Kearney State Normal School, Nebraska Central won both the affirmative and negative decisions, thus keeping it a live question! The Teams were composed as follows: Affirmative—Guy L. Puckett, John Ferguson, Bruce Gage and Maynard Ronin; Negative—Mildred Turner, Floyd W. Johnston, Arnold Tuning and Ralph Benton. Golda O. Ruan Carrell served as Coach.

A very keen interest was shown on the part of the student body in the Peace Oratorical Contest of this year. Nine persons entered the Contest. First honors were won by Bruce Gage on his oration, "Preparedness for Peace." Guy Puckett and John Ferguson tied for second place and Kenneth Hawkes won third place. Prizes were awarded amounting to Twenty-five dollars and furnished by the Peace Association of Friends. Bruce Gage will now represent Nebraska Central in the State Peace Oratorical Contest to be held at Doane College.

Central City now has a local Broadcasting Station, K G E S. The College has been called upon a number of times to provide special numbers for programs that were being given. The first of a series of Sunday afternoon programs was provided by the College on April third. The College Chorus of twenty-five voices rendered several sacred numbers and the sermon was given by President O. W. Carrell.

In connection with the activities of the local Friends Meeting, the College held a

series of special Chapel Services each day during Easter week. These were held under the auspices of the Y. M. C. A. and Y. W. C. A. of the College. The State Student Y. M. C. A. Secretary, F. C. Stevenson, spent the entire week at the College, speaking at Chapel, conducting discussion groups and holding personal interviews. Two other leaders were also present for special work during the week. These included C. D. Hayes, Secretary of the Y. M. C. A. at the State University and Harry Huntington, also of the University. The message of these men were very much appreciated and the work accomplished was of a practical and helpful nature, leading to the deepening of spiritual life and to definite decisions for Christ.

As a part of the Easter activities of the local Meeting, three programs have been furnished by students of the College. The first was a full evening reading, entitled, "Tor, A Street Boy of Jerusalem," given by Madeline Turnby; second, a Cantata, entitled, Hosanna; and third, a play, entitled, "The Rock," a vivid portrayal of the development of the character of Peter.

The Christian Associations recently elected their new cabinets for the next School Year. Cora Schwisow was chosen as President of the Y. W. C. A. and John Ferguson as President of the Y. M. C. A. Both Associations have done excellent work through this year. The Gospel Team has also been active in its work and has responded to many calls from various churches and communities.

A very fine spirit has prevailed in all the work of Nebraska Central College throughout the present school year. One of the encouraging features has been the further increase in the College Department with fifty-one students being enrolled in the Freshman class. The faculty of the College and Academy is as follows: Ora W. Carrell, President; Milo H. Crosbie, Professor of Latin and German; Julia Mesner Crosbie, Professor of English; Golda O. Ruan Carrell, Professor of Expression and Public Speaking; Charles E. Ellis, Professor of Science; Matthew H. Watson, Dean and Professor of History; Clotilde L. Pretlow, Professor of Spanish; Debora Stratton, Professor of Psychology and Education; C. May Overton, Principal of Academy and Instructor; Ralph H. Boring, Professor of Religious Education; J. Theodore Peters, Dean of Men and Instructor in Academy Mathematics and Science; Hazel Thornburg, Dean of Women and Director of Physical Education for Women; Everett C. Crites, Director of Physical Education for Men and Instructor in Science and Mathematics. Assistance is being given in the Normal School Music and Art classes by Helen Kerr and Cora Schwisow, respectively.

FOR FAIR TREATMENT OF JAPAN

Effort to Repeal Unjust Japanese Exclusion Act Strongly Supported by A. F. S. C.

A concern arose in the American Friends Service Committee that active steps be taken to see what can be done to restore the Japanese nation to the same position in regard to Immigration as European nations—in other words, to put them on the quota list. The Japanese Exclusion Act, which was passed by Congress in 1924, was of a nature to injure the feelings of the Japanese people very seriously. It was done harshly and was engineered by the politicians residing on the Pacific Coast. The various societies in this country are studying the situation with the hope that in the near future this piece of injustice and cruelty to a friendly nation may be corrected.

The American Friends Service Committee is taking the matter up as part of the special committee on Interracial conditions. The hope of those most interested is that by combining with other societies working in the same field the American people may become familiar with the actual facts of the case, and when so informed will bring pressure to bear upon their representatives in Congress so that an act may be passed placing Japan upon the same quota basis as European nations. This is a very great work and will require the constant attention of those who are especially interested, and yet it is a work that may be considered as an important part of Peace work inasmuch as the restoring of friendly relations between Japan and the United States will remove the feeling now existing between these two nations which might conceivably result in war.

We hope that all Friends will assist in this work of receiving disseminating literature they will receive which will give the facts in this matter, and thus do their part in a work which tends towards peace between all nations.

The members of the Faculty for the next College Year will remain practically the same as at present. Nebraska Central College is fortunate in the loyalty and faithful service of its teachers.

The Commencement Exercises of the College and Academy will be held on the evening of May 30th. The address will be given by Frederick J. Libby.

Prayer of positive, creative quality needs a background of silence, and until we are prepared to practice this silence, we need not hope to know the power of prayer.

—E. HERMAN.

THE FOREIGN BOARD SAYS THANK YOU

To all Friends both at home and abroad who have contributed through prayer, labor or material possessions to the budget, the Foreign Board wishes to say a hearty thank you.

A total of \$91,198.13 was received by the Board to apply on the budget. Counting in a \$10,000 note at the bank which has been carried for more than three years, the Board's total bank indebtedness is \$15,695. We are glad to announce that sufficient funds were received during the month of March to pay up the back allowances of all our workers.

As usual, the month of March witnessed a large increase in receipts. A total of \$27,233.93 came in during the month.

To Iowa Yearly Meeting goes the palm for regularity in giving. Each month the treasurer pays in one twelfth of Iowa's united budget allotment. When every Yearly Meeting adopts this splendid, business-like system of meeting its benevolent obligations, the Boards of the church will do a much larger work with ease than is now possible.

We know of two Yearly Meetings that now have plans under way to secure regular contributions month by month for the benevolent activities of the church. Why not make this effort unanimous within the coming thirty days? We can if we will.

B. W. B.

EFFECTIVE EVANGELISM

Easter Day at the Oskaloosa, Iowa, College Avenue Friends Meeting marked the close of a quiet but effective program of Evangelism which has been in progress for several months. This has been carried out by the pastor, Andrew F. Mitchell, and workers from the membership. Much house to house visitation has been done and intensive work in the Sunday-school has yielded good results. Two classes for young people and children have been held for some weeks, in which instruction was given preparatory to full church membership. On Sunday morning, at the close of the meeting, seventeen from these classes came forward and were given public welcome as active members. A majority of these had been associate members. Partially as a result of the Evangelistic effort, several adults have recently become members. Recognition was also given to twenty-six who had joined by letter or request. Twenty decisions for Christ are reported as either made or discovered during the Evangelistic campaign.

For the third time the unique Easter program of scripture readings, pictures, living pictures and music, worked out by Edgar H. Stranahan assisted by Eva Rae Marshall and others, was presented to a full house on Sunday evening. The presentation varies somewhat from year to year and never fails to impress those who

see and hear. The music included the well known solos "I know That My Redeemer Liveth" and "I'm a Pilgrim" and the Hallelujah chorus from the "Messiah." Irene Hayes McCracken, who has very efficiently directed the choir during the leave of absence of the college instructor in vocal music, had charge of the musical numbers. Pictures thrown on the screen simultaneously with the Bible readings gave the conceptions of master artists of the last days and death of Jesus. Four of these were repeated in tableaux form.

NEW AMERICA IN OLD HEIDELBERG

To provide opportunity for twenty-five young Americans who desire to come into vital personal touch with the creative inspiration and experience of the Youth Movement, and several talented leaders of the new Germany now stepping from the shadows, a summer seminar of three weeks at old Heidelberg will be held during the summer of 1927 under the auspices of the Fellowship of Youth for Peace of Boston, the Young Democracy of Philadelphia and the World Youth Alliance of New York.

The first week will be spent in the Jugendheim, headquarters of the German Youth Movement—an old rejuvenated castle near the city of Bamberg. The second week the seminar will travel through ancient towns to Heidelberg, where outstanding members of the Youth and Labor Movements will give a series of addresses. During the third week a walking tour will be made through the Black Forest in the company of German students and friends. It is expected that famous authors and educators will be guests of the seminar.

The expenses for this seminar are moderate: \$105 for the seminar period, which includes registration, lodging, food and transportation of persons and baggage. For the ocean trip, exceedingly good accommodations can be secured for \$175 the round-trip. This summer seminar presents a unique opportunity for solidifying the youth of Germany and the United States and increasing the cultural appreciation of each country by the other.

For further details please communicate with Brent Dow Allinson, leader, 49 Claremont Avenue, New York City.

TEN WEEKS OF TITHE EDUCATION

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full

particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention THE AMERICAN FRIEND.

The Layman Company
730 Rush Street, Chicago, Ill.

A NOSEGAY OF SPRING VERSES

The following poems are taken from "Oak Leaves," the student publication of Oak Grove Seminary, Vassalboro, Maine, the contributors being Oak Grove girls. Ruth Walenta is a great-granddaughter of Eli and Sibyl Jones.—Editor.

A SPRING DAWN

Did you hear the refrain of the breeze as it sang

Through the pines in the night cold and clear?

Did you hear the sweet words of a song as it rang

Out its melody, sweet spring is here?

The fair flowing river so glad to be free

Does it tug at your heart as it glides?

Or the frolicking stream racing down thro' the glen

Making echoes resound from all sides?

In the peace of the woods 'neath the sheltering firs,

Where I watch and patiently wait,

I catch through the channels of misty light
A gleam of the Grail and the Gate.

Someday it will shine like a paradise bright

When I'm worthy of that sort of thing;

Someday I will know whence comes all the light—

That day will be dawn of my Spring.

Dorothy E. Wheeler, '28.

WHITE VIOLETS

I think that a white violet

Is like a mother's heart—

Delicate, pure and spotless,

Perfect in every part.

Though there are dark lines traced there,

The lines of care and pain,

They only make the whiteness, seem

More beautiful again.

It hides in lowly places,

Its roots in common sod,

But the fragrance that upraises

Is the prayer it sends to God.

Ruth Walenta, '27.

SPRING

The star magnolias scatter living snow!
Japanese cherries sweep the shining grass!

Spring to the Southern states brings wealth untold,

But still by it I'd pass,

To the arbutus flinging fairy bells

To the fuschia, gold of the colder climes;

And best of all, to where each wayfarer smells

The new, ozone—sweet tips of Northern pines.

Ruth Walenta, '27.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



MEANING OF A LIBERAL EDUCATION

By EVERETT DEAN MARTIN

Norton & Co., New York, \$3.00.

The author, who is Director of the People's Institute and lecturer at the New School for Social Research, takes sharp issue with what he designates as the method of "animal training" which characterizes a large part of contemporary secular instruction. In his judgment, the aim of liberal education is not to train any one to do any thing, but rather to train everyone to be somebody. In an age that vaunts itself on efficiency, the protest is timely. He repudiates rightly at least one method which has been evolved by latter day pedagogues and educational psychologists, based largely upon investigations of animal psychology, which has been called the method of "trial and error." His book is largely, in fact, an indictment of our present day civilization, its aims and methods—with its strong tendency to propaganda of various types on one hand, and to uniformity and conformity to accepted standards on the other hand. He stresses the "educational value of doubt": "a man is known by the dilemmas he keeps." The "free spirit," moving at ease in the larger world of thought, realizing its heirship to the culture of all ages, and capable of culling the ripe "fruit of the tree of knowledge"—this is an ideal in which the Director of the People's Institute is at one with the thinkers of two thousands years. His treatise may indeed be commended for its breadth of outlook, its catholic approval of the good, the beautiful and the true, and its pungent, epigrammatic, even if occasionally vernacular, style. Education in relation to the "good life" bulks large in this second volume.

ADVENTURES IN HABIT—CRAFT

By HENRY PARK SCHAUFFLER

The Macmillan Co.—\$2.00

The author here presents some most valuable suggestions and material for those interested in Character building. Seventeen habits, such as "Goodwill," "Self-Command," "Enthusiasm," "Stamina," "Decision," "Cheerfulness," "Faithfulness," "Politeness," etc., are treated.

Five steps are suggested in the plan of presenting each habit quality: 1. Point of contact, by placing before the pupil a series of "Moral fibre tests." 2. The valuating and defining of the terms involved in the moral characteristic. 3. Illustrations by stories from the Bible and other literature. 4. Home activities. The pupil is to find material which has relation to the habit under con-

sideration. 5. Visualization through "Habit-Models." By construction of mechanisms which represent or illustrate the habit, the pupil is led to get the habit into his muscles.

The wise teacher will, of course, not follow the suggestions slavishly, but will discover many unique methods and an abundance of usable material from which to enrich his work. This book will be especially helpful for Church Vacation Schools and Week Day Schools of Religion.

THE WOMEN'S CLASS IN ACTION

By F. H. MORSE

Geo. H. Doran Co.—\$1.75

The author is here giving us a companion volume to his earlier, widely approved book, "The Men's Class in Action." Mr. Morse has written out of actual experience, his own supplemented by the successful experience of many others. Every ideal and method for the adult organized class, which he gives, is a tested and tried one.

Of necessity, the principles which are fundamental to an active Women's Class are applicable to both men's and mixed classes, but throughout the book, the author has kept the special needs of the women's class in mind.

The whole program of the organized class emphasized. The problems of organization, equipment, teaching, curriculum selection, service activities, securing of members, records, finance, and advertising are fully and efficiently treated.

This is a volume for every adult class to read and study.

INTEGRATED PROGRAM OF RELIGIOUS EDUCATION

By W. A. HARPER

The Macmillan Co.—\$1.75

Based on the conviction that each person is a unit, and that his educational experience is a unit, this book undertakes the task of presenting the problem and the plan of organization for an integrated religious education. "The whole process of education must be Christianized." The home, local church, college, and seminary should be united in the one task of teaching "boys and girls, men and women, to live with and for each other and unto God." Knowledge arises out of experience interpreted as meaningful and functions in the form of controls. "The whole human being is present in every educational experience." In the formation of Christian character, the leader may not confine himself to certain delimited fields, for all of life is aiding in the education of the individual.

President Harper, in facing the above

facts, undertakes to suggest changes and re-adjustments in organization which will make it easier to bring the impact of all experiences upon the one supreme effort of religious education. Chapter III, "An Integrated Organization" is of especial value to Friends just now when we are considering realignments in the organization of the Five Years Meeting. It is here advocated that there be established a General Educational Board which shall supervise the church's religious education in its entirety. The Church should be divided into groups according to ages and each group should be given education in all of the work of the church and the Kingdom. Children, Young People, and Adults would then be instructed in Temperance, Missions, Peace, Bible, etc. according to their several needs.

This book does not solve all the problems involved, nor does it pretend to do so. Most of its suggestions would need to be adapted to best fit local and denominational needs, but it has struck a note. It supplies a working basis which is timely. Future programs and plans of organization will give attention to its statements.

PUBLIC OPINION AND TEACHING OF HISTORY

By BESSIE LOUISE PIERCE

Alfred A. Knopf, New York, \$3.25.

Here is a record of the frank recognition by American educators and people, since the very beginnings of our own history, of the need of historical instruction, offset by the increasing tendency, especially marked during the Civil War and the World War by stringent efforts at control by the powers higher up in favor of the *status quo*, which is the real animus of the disloyalty charges brought against teachers, for instance since 1917, as well as against text books of American history. Under the Lusk laws repealed in 1923, fifty teachers were brought to trial in New York City, and others throughout the state, while text books by authors of such repute as Hart of Harvard, Beard, formerly of Columbia, Channing, Muzzey, and others have been subjected to the fine comb of super-patriotic agencies, and many of them condemned as being obviously pro-English, or pro-German, or anti-Catholic, or what not. This study reveals a startling condition of affairs in our American educational institutions, which is emphasized by a fourth volume.

BECOMING MEN

By WALTER HENDRICKS

Children in America,
Children in France,
And children in Germany
Sing, and play, and dance.
It's when they grow to man's estate
They learn to curse, and kill, and hate.

South Godstone, Surrey, England.

Theology is truth about life; religion is truth applied to life.

QUARTERLY MEETING AT RAMONA

San Diego Quarterly Meeting was held at Ramona, California, April 8 and 9. The spring rains and warm days have made the mountains and valleys all through that section very beautiful with flowers and foliage, reminding one very forcibly of God's loving, tender care and watchfulness over all his creation.

All the meetings were represented and at the various sessions of the Quarterly Meeting the favor and blessing of God was manifested.

Albion Gibson, from Liberal, Kansas, delivered a message from God on Saturday morning on "The Ten Commandments of the New Testament." He dwelt particularly on the fact that Christians today are to follow both the Old and the New Testament commands in order to realize the blessings God wants his people to receive. Salvation through Jesus and his shed blood is the only way of salvation.

At the noon hour the Ramona Friends served a bountiful, hot dinner in the Social Hall of the Church building. Everyone seemed completely satisfied with the service rendered and the meeting entered heartily into the business session in the afternoon. The annual reports showed all the meetings in prosperous condition and filling their respective places to the best of their ability, with pastors continuing in their present locations.

The Committee appointed three months ago to consider changing the time of holding the sessions of the Quarterly Meeting in order to give time for holding Departmental conferences and to enable those crossing the mountains time to reach home earlier Saturday night, reported as follows: Change the time of holding the Meeting on Ministry and Oversight from 7:30 P. M. Friday to 2:30 P. M. the same day; 7:30 P. M. Friday Departmental Conference; Saturday, 10:00 A. M. Meeting for Worship; 11:00 A. M. Business. Close not later than 1 P. M. Saturday for lunch and return home. The plan was adopted for one year.

PROMINENT FRIEND IS SUDDENLY CALLED

Cyrus M. Hobbs, 79 years old, died suddenly at Plainfield, Indiana, April 19. In his passing, Western Yearly Meeting loses one of its most valued and substantial members, and the Society of Friends in general loses a staunch supporter of the fundamental principles of Quakerism.

In addition to his active Friendly connections, C. M. Hobbs was well known in Indiana for a long life of useful service to the state. For many years he was active in the Indiana Horticultural Society, of which he was president, and lectured on horticulture at Purdue University. For sixteen years he served on the Board of Regents of that University, from which he resigned only last year. An active worker

COMPARATIVE FIGURES

Statement of Contributions from Various Meetings and Non-Friends for Work of American Friends Service Committee

	June 1, 1925 to April 16, 1926	TOTAL	June 1, 1926 to April 16, 1927	TOTAL
Arch Street	\$12,853.61		\$19,972.68	
Ohio (Barnesville)*	412.00		136.00	
Canada (Norwich)	10.00		33.98	
Indiana (Plainfield)			4.00	
Iowa (Paullina)	11.00		26.00	
Kansas (Spring River)	1.00			
New England (Westerly)	269.00		1,169.00	
N. Carolina (Woodland)				
		\$13,556.61		\$21,341.66
Race Street	\$18,201.84		\$16,890.46	
Baltimore (Park Ave.)	873.28		2,739.71	
Genesee	40.00		51.60	
Illinois (McNabb)	245.00		206.95	
Indiana (Pendleton)	374.00		271.32	
New York (15th St.)	4,927.77		3,150.44	
Ohio (Waynesville)			126.00	
		\$24,661.89		\$23,436.48
Baltimore (Homewood)	\$ 359.92		\$ 365.34	
California (Whittier)	308.00		114.50	
Canada (Toronto)	235.46		324.18	
Indiana (Richmond)	644.25		327.25	
Iowa (Oskaloosa)	264.19		274.44	
Kansas (Wichita)	24.00		7.00	
Nebraska	49.50		49.50	
N. England (Providence)	2,760.38		2,431.35	
New York 20th St.	478.50		686.40	
N. Carolina (Guilford)	192.00		154.50	
Oregon (Newberg)	10.00			
Western	70.00		346.65	
Wilmington (Wilmington) ...	112.95		47.53	
		\$ 5,509.15		\$ 5,128.64
Buffalo (N. Y.)	77.82		17.00	
California (Berkeley)	37.00		57.50	
Cambridge Gr. of Friends	2,220.00		1,421.00	
Cleveland			23.35	
Connecticut Valley Friends...	25.00		5.00	
Detroit (Mich.)			111.00	
Ohio (Damascus)	3.00			
Ruskin (Florida)	2.00		4.00	
		\$ 2,364.82		\$ 1,638.85
NON-FRIENDS		\$30,014.89		\$33,754.94
Grand Total		\$76,107.36		\$85,300.57

*The names in parenthesis indicate the headquarters of the particular group for purposes of identification.

in the cause of horticultural education, he helped to build up the aforementioned Society and participated in kindred national organizations. He was head of the nursery farm, C. M. Hobbs & Sons, one of the best known industries of its kind in the state.

Born at Paoli, Indiana, in 1847, C. M. Hobbs moved with his parents, Dr. and Mrs. William Hobbs, to Salem, where he lived until his marriage at Bridgeport, in 1876, to Anna Albertson. The latter survives him, together with three sons and a daughter.

In the passing of May Hobbs, as he was generally known, we have a keen sense of the loss of a personal friend and of a gen-

erous friend and supporter of THE AMERICAN FRIEND. To meet him and to receive his word of good cheer and encouragement was always a source of strength. On the day before his death we received a brief note of commendation accompanying a very practical and definite demonstration of his support. Behind all this was a deep concern for a general rebirth of Friendly ideals, of which he himself was a fine exemplar.

W. C. W.

Forgiveness is an act by which the sin is made to disappear out of the sinner's consciousness, as disease is made to disappear.

—MARY AUSTIN.

In Our Mixing Bowl

You May Find It Here

A specialist is one who knows more and more about less and less.

A statistician is one who knows less and less about more and more.

The church has lost her hold of many areas of human life simply because she has been tied to the past and held by the dead hand of the yesterdays. Living in the past and looking backward always makes people bitter, censorious, critical, even as looking back turned Lot's wife into a pillar of salt.—Dr. John Thompson, Chicago Temple.

"No bolshevism exists among Southern students," said the reporter, and to prove his words added: "One student repeated from memory the Sermon on the Mount." Very good! But just let this student go ahead and put this same sermon into practice, and if he doesn't get arrested for a Bolshevik in twenty-four hours, or less, then we will stop preaching forthwith.—Unity.

It is good to have such a character as to be exempt from suspicion. It is well to have such a reputation as to be free from the necessity of listening to vulgar words, to impure suggestions, to low innuendos. It is fine to meet the man to whom the vulgar word dare not be spoken, the man who honors himself too much to be a party to any trickery.—The Rev. T. Cheyne Chaddock.

In visiting Des Moines recently I found in my mail-box an invitation to visit a church. The most persuasive argument that the pastor could think of was that it had the biggest cross in the state of Iowa. Such a church is a place to avoid. One of the world's greatest mistakes is trying to reduce everything to the material. We like to deal with magnitudes that we can measure with a yardstick.—J. Sitt Wilson.

No man ever worked himself into nervous prostration, and no shell ever caused shell-shock. If I were threatened with nervous prostration, I would do eight hours of good, hard work every day, and sleep eight hours every night, and eat three meals a day, and get out for a while among friends in the out of doors. I would keep as far away as I could from doctors and sick folk, and I would companion with the well, and I would be as well as any of them.—Safed the Sage.

If the children of to-day seem less religious than formerly, and less inclined to parade their faith, they are quite as sincere at heart—and that is all that matters.

When I try to measure my own worth against that of my children the result is invariably in their favor. My son may be less religious outwardly than I was myself at his age, but in many ways he is a far finer fellow than I could then claim to be.—Sir Arthur Yapp, President British Y. M. C. A.

RULES FOR GETTING SICK

Here they are: Eat plenty of starches, get a corporation and look prosperous. Treat your body like your car and you will soon learn what its trade-in value is. Wear a tight hat, collect dandruff, and you will become bald. Get cheap eyeglasses and you won't have to read. You won't be able to. Drink plenty of coffee and if it gives you "nerves" drink more and you won't have any. Don't drink water, avoid vegetables, and never sleep eight hours.—Dr. Howard M. Cooper, Rutherford, N. J.

Born Londoner—(to London Scot) "Well, if Aberdeenshire is all you say it is, Mr. McGregor, why didn't you stay there?"

Mr. McGregor—"Because in Aberdeenshire Ah wuz no' conseedered tae be of ordinary eentellect. But Ah've done verra weel doon here."—Punch.

"The man or the woman who cannot love me except on condition that I remove out of his way every obstacle to his love, every jot and tittle of what makes me unlovable, the man or the woman who cannot believe in me except on condition that I never give him the slightest ground for disbelief—that is a person whose love, whose belief, I do not want."—L. P. Jacks.

WHERE WE GET OUR STUFF!

Every utterance against national loyalty and patriotism comes fathered by an utterance from communist or Socialist headquarters. Every person who today is preaching anti-nationalism—however honest and sincere may be his purpose—is but parrot-like repeating suggestions cleverly supplied him. If you happen to be one of those persons, stop and do a bit of reasoning for yourself. Where did you get the idea? You will have to admit it is not your own. You will further have to admit you have made no deep investigation for yourself. You may have the highest possible motives, but have you stopped to consider the price?—FRED R. MARVIN, in *The National Republic*.

We are glad to record that, all over the country, churches are encountering more and more opposition from militarists. That is

fine evidence that they are becoming more Christian! However, we cannot refrain from wondering how long the vast body of reserve officers will permit a few letter writers, and speech makers, and "wise-boys" to make the whole group appear ridiculous. Certainly, not many of them have any notion that any branch of the army or all of it will dictate the message of the Christian pulpit.—The REV. ALLEN A. HEIST, Denver.

AN OVERWORKED ELOCUTIONIST

(Found in a Scrapbook)

Presented especially for the pleasure of our fathers and mothers who spoke their pieces in the good old days of McGuffey.

Once there was a little boy
Whose name was Robert Reese
And every Friday afternoon
He had to speak a piece.

So many poems thus he learned
That soon he had a store
Of recitations in his head
And still kept learning more.

Now this is what happened:
He was called upon one week
And totally forgot the piece
He was about to speak.

And so he spoke at random,
And this is what he said:

My beautiful, my beautiful
Who standest proudly by,
It was the schooner Hesperus,
The breaking waves dashed high.

Why is this forum crowded?
What means this stir in Rome?
Under a spreading chestnut tree
There's no place like home.

When freedom from her mountain height
Cried, "Twinkle, twinkle, little star,"
Shoot, if you must, this old gray head,
King Henry of Navarre.

If you're waking, call me early,
To be or not to be,
Curfew must not ring tonight,
Oh, woodman, spare that tree.

Charge, Chester, Charge! On, Stanley,
on!
And let who will be clever,
The boy stood on the burning deck,
But I go on forever.

The process of reasoning by which faith rises to the thought of God, which is the same as to say the path which leads from our values to reality, is so simple and direct that no man has ever been prevented from finding it by slowness of wits or deficiency of logical power, but rather by too much logic of a false and abstract kind or else by something lacking from his living experience.—JOHN BAILLIE.

QUAKERDOM • AT • LARGE

Easter Sunday about one hundred young people of the village of North Berwick, Maine, interested in religious work met at sunrise for a service of song at the Congregational Church, then went to the cemetery for a very orderly service with much music. From thence they assembled before the Baptist church in a large chorus with orchestra, then all had breakfast together in the Church. Our good Friend Samuel Buffum, who resides here, read at the breakfast table Easter Sonnet which was written to help keep alive, as he says, the thought and memory of Friends, in this place.

In course of a review of Rufus M. Jones' new book "The Faith and Practice of the Quakers," the Church of England Newspaper described the title "Society of Friends" as a "divinely beautiful name," which "ought to be a synonym for the Catholic Church, because that is what our Lord meant his followers to be.... Yet only one small section of Christendom claims the title; and because of its divisions the Church as a whole is not worthy of it." The same journal says that "No Christian can read Dr. Jones' book with sympathy and attention without having his deeper nature quickened and strengthened."

We are very glad to call the attention of Friendly travelers to Europe this coming summer, to the Friends Camp to be held at Karlskoga in Vermland in the middle of Sweden, from the 9th to the 19th of August. English Friends are cooperating with some of the Swedish Friends in planning this conference. The camp will be located in very lovely surroundings. Eight to twelve lectures will be given in English by Swedish lecturers on various subjects dealing with Swedish conditions, literature, etc. After the conference an excursion is being planned for three or four days in Vermland and Dalarna to some of the most beautiful and interesting places in Sweden. The Swedish Friends are expecting a number of delegates from Denmark, Norway and England; and are very hopeful that Friends coming from America for a summer's travel in Europe will find it possible to include this conference in their itinerary.

For two or three years there have been occasional conferences in London between Liberal Jews and Christians to discuss points of mutual interest and possibilities of co-operation. A conference was called March 28, to decide whether to establish a more permanent union and on a "religious basis." It was held in the lecture hall of the fine new synagogue built by the Jews of the London Liberal Movement. Friends have attended these conferences, and sev-

eral were present on this occasion. Mrs. George Cadbury was asked to address the meeting who outlined points on which co-operation might be advantageous as the study of the Scriptures, preserving a "Day of Rest," joint work for Temperance Reform, to unite in a crusade to abolish the horrible traffic in women and children, and in the effort to bring the long-foretold reign of peace and righteousness upon the earth. A resolution was passed unanimously, to the effect that a Council be established, and those present were invited to become members.

In a recent editorial we expressed the opinion that days of persecution and testing were ahead for Friends who hold bravely to their principles. Fulfillment of this prediction has come quickly, in one instance at least, in the dismissal of Robert T. Kerlin, head of the English department in the State Normal School at Westchester, Pa. He, with a number of other members of the faculty who have likewise been dismissed, has taken active interest in domestic and international questions in harmony with the Friendly viewpoint, and has encouraged the free discussion of these subjects among the students. In so doing he has incurred the displeasure of some members of the American Legion, as well as of part of the management of the Normal School, and now he must apparently suffer the consequences through the arbitrary reprisal which has been visited upon him. It is encouraging to note the vigorous protest that has been taken against this action, not only in Pennsylvania, but far without the confines of the state.

Some months ago mention was made in these columns of the practical peace work carried on by our New England Friend, Charles W. Johnson. He has worked out a simple, but effective, chemical demonstration to illustrate the truth that "love ends war." The materials used are Potassium Permanganate to represent Hate, Potassium Meta-Bisulphite to represent

Love, each to be dissolved in water, and a small bowl filled partly full of water to represent the World. With this simple equipment the completeness with which Hate is routed by Love may be strikingly illustrated. The demonstration has been successfully used in many Sunday Schools and churches, and other public gatherings for the purpose of teaching World Brotherhood. The story for the demonstration directions, and the chemicals (15c a set two for 25c) may be secured by addressing C. W. Johnson at 128 Orleans St., Springfield, Mass. Why not use this demonstration on Good Will Sunday May 15, or in day schools on May 18?

NEWS OF OUR MEETINGS

The union school of evangelism conducted by Frank W. Dell of Whittier, at Lindsay, California, in which Friends Methodists and Presbyterians were united was very interesting and profitable, and a number of the high school students were enabled to take an advanced step in Christian experience and work of the church. Later on, John R. Wright, pastor of Citrus Heights meeting near Sacramento, held a two weeks' meeting in which a number of young people and some older were encouraged to take a positive stand for Christ and the Church.

A series of evangelistic meetings held by the pastor, Charles E. Thomas, at Pleasant Ridge, Scranton Quarterly Meeting, Iowa, for two weeks ending January 23, resulted in twenty-five persons being definitely blessed. Of these, ten were young people who continue faithful and the church was strengthened. The cause of Christ was advanced and Friends are looking forward to a prosperous year.

The Wabash, Indiana, Friends Church observed Passion Week with special sermons delivered each evening by the pastor, Clarence Macon, some of his themes being: 'Jesus in Retirement, Jesus in Service, Jesus in Worship' and Jesus in Agony. Special music was also rendered. Easter morning the church was beautifully decorated with spring flowers. The attendance at Sunday-school was 260 and the offering was \$78.49. At church 217 were present; special music was given by the choir; the pastor's theme was "Outrunning Peter." At the close twelve new members were taken into church fellowship. The County Young People's Conference was held here, April 9, and among the speakers were Prof. Shultz, H. G. Rowe and Miss Lehman. Officers were elected for the coming year which included two from this

IF CHRIST SHOULD COME?

BY HENRY COFFIN FELLOW

If Christ should come and walk again
The tomb-hewn hills of Galilee,
How many would he find 'mongst men,
Who would dare to do as he
Had done along the stony way's
Sea brim,
Amidst the fallen beams
And wreckage of the souls
Of men who play with dreams,
And live not the circuit of their days
With him?
Wichita, Kansas.

church: Olive Shambaugh as Sec.-Treasurer, and Gifford Gurtner as township resident. A banquet was served in the evening in the church basement by the Ladies Class with 160 present which was followed by an address. It was a very enthusiastic meeting in which all the young people took great interest. For the past three months the average morning worship attendance was 177, and in the evening for the same period, 94; at the prayer and Bible study hour 22.

The week of pre-Easter services, under the direction of the pastor, I. L. Jones, at Bloomington, Indiana, closed on Easter Sabbath, with a number of additions to the church. Throughout the meetings, wonderful messages were brought by the pastor, and under the leadership of the Holy Spirit were used in real blessing to the congregation. The membership was strengthened and inspired to new efforts in the Lord's work. Under the leadership of the superintendent, Charles Coffin, the Bible school is growing in interest and attendance. A Leadership Training Class has been organized, that meets each Monday evening for study and discussion. The teenage young people of the church are organized under the superintendency of Chas. Carter Chapman, and meet monthly. Much good is being done by this group in preparing efficient workers, for a few years in the future. Bertha R. Hester continues to lead the junior C. E. and is training a younger group for future usefulness. On the afternoon of Easter Sabbath the seniors enjoyed an egg hunt at a nearby picnic grounds.

In the classes in World Friendship conducted this year at First Friends Church of Pasadena have studied some phase of the Moslem subject. The Woman's Missionary Society sent a delegate to the Missionary Education Conference held last July at Gilmar, near Monterey, California, and this delegate has conducted all the classes, beginning with the Woman's Society in September. Other groups were the Primary-Junior Bible School class which followed the travels of Two Young Arabs, and the Adult Class of the Church which spent six weeks on the topic, "The Moslem Faces the Future." As a token of interest in this theme, the members of the class made a contribution of \$11.25 toward work in Moslem villages in the Ram Allah district. The young people of the Christian Endeavor Society considered the problems "Young Islam on Trek," enlivening the study with special features such as test questions, map exercises, and a scene in costume from a pageant, "Veiled Ladies." The closing demonstration on the seventh evening of the class, April 3, took the form of a "Bible Exhibit." The boys and girls of the society formed competitive teams each under a captain, and canvassed the vicinity for interesting exhibits, nearly

200 of them, for the display which was arranged in the church auditorium and thrown open at 7:00 P. M. Crowds of people were present to view the Bibles, the show having been well advertised. An interesting program occupied an hour, when a passage of Scripture was read in various languages, by natives as much as possible. Enthusiastic remarks by an officer of the Gideon camp of Los Angeles were appropriately followed by a stirring Gideon song rendered by Jane R. Wollam and George H. Lewis. Other special music was enjoyed. A very timely message on the real value of the Bible was given by Dr. O. P. Gifford of Pasadena, a retired Baptist minister very popular in the city. The offering of the evening, after expenses were met, amounted to \$11.35 which was forwarded to the American Friends Board of Missions to use in supplying Scriptures in Palestine.

Union Street meeting at Kokomo, gave a public reception on Easter Sabbath to 34 new members. The pastor gave a sermonette at the close of Sunday School and the reception of new members followed. In the evening the choir gave an Easter Cantata entitled The First Easter by Ira Wilson.

The children of Monkton Ridge Bible School, Vermont, assisted in the Meeting for Worship on Easter Sunday morning. They also brought in their mite-boxes, containing \$6.00, as an Easter offering for missions. The children themselves expressed their desire that this should be sent toward the work in Africa.

The Friends of Carthage Indiana Meeting held pre-Easter services each evening except Saturday. The pastor, Frank C. Guyatt, clearly portrayed each day in the Life of Christ just before his crucifixion, and on Good Friday the Bible was read through between the hours of three o'clock a. m. and seven o'clock p. m. The Old Testament was assigned by books to those who could not go to the church and the New Testament was read aloud by sixty

seven persons in the church. Among those who participated were fourteen Friends who greeted the pastor at three a. m., the greatest number present at one time being thirty-eight, and twenty-six names were placed on the honor-roll by spending at least seven hours at the church during the day. The oldest readers at the church and home were Owen S. Henley and Allen W. Newson, and the youngest, Howard Earl Henley, Jr., and Ramona Jane Winfield; in recognition, the pastor presented each with a book. The attendance at Sabbath School Easter day was 107 and \$28.10 was given in the collection. There was special Easter music during the hour for morning worship and the day ended happily by all the churches uniting to hear the pastor give an illustrated lecture on the incidents pertaining to Passion Week; a hidden choir sang sacred hymns appropriate to the pictures, which made the services very impressive. A neat folder has been printed with the names of "Participants in reading the Bible in a day at the Friends Church, Carthage, Indiana, Good Friday, April fifteenth, nineteen hundred and twenty-seven."

Spiceland, Indiana, Friends had a wonderfully spiritual unlift in their meetings during Passion Week. On April 10, the pastor, William O. Fox, spoke in the morning on the Triumphal Entry and in the evening, on the Worth of a Soul. Each evening following the subjects were, respectively: Where art Thou; Three Offices held by Jesus; The Blood of the Bible; Mephibosheth; The Price; and A Lost Christ. On Friday at three P. M., pictures of the Christ and the crucifixion were shown to a packed house, the school was dismissed and three hundred pupils marched in order to the church. Evan Williams of Marion, Indiana, an evangelistic singer and State Secretary of Christian Endeavor, led the singing. On Sabbath Morning, April 17, there was a sunrise prayer meeting, when all took a bag lunch, and hot cocoa was served at close of the prayer service. Jesus Message to Spiceland was the morning theme,

THE CHURCHES

Have quite generally resolved that

"THE GLORIFICATION OF WAR MUST END"

And that

"WE MUST EDUCATE FOR PEACE"

Many people that wish to help in this great work do not know how. One way is to use GOOD-WILL ENVELOPES, for they scatter good will all along the way. A box of 500 for \$1.00

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and in the evening a pageant, The Challenge of the Cross, was given. At the close of the service Sunday night, ten young people came forward and confessed their faith in Christ, while many others were deeply stirred and gave prayer and testimony. Easter was a soul building time here as Heavenly Father placed his loving arm around all the services.

On Easter Sunday more than a hundred people gathered at the Friends Church in Hesper, Kansas, and the pastor, Oscar Thompson, preached on the Resurrection. The offering on the first Sunday of each month has been given to missions but a special drive for an extra amount was planned and the people asked to give their earnings for the week preceding Easter to missions. A box prettily decorated in colors of white and green was placed on the table in front of the pulpit and the pastor at the close of the morning service invited all to come forward and deposit their gifts, each one to join in the procession. With the singing of a hymn, the congregation standing, many came forward with their offerings. There was no confusion in the coming and returning; it was all very orderly. After meeting, the missionary committee upon opening the box found more than \$100.

Sand Creek Quarterly Meeting was held at Azalia, Indiana, April 16 and 17, with Richard R. Newby, Yearly Meeting Superintendent, present on both days. His Saturday morning message from the text: "Fear not little flock... the kingdom," was very inspiring. That night the young people enjoyed a banquet in the community room of the Azalia school with forty-five present. Mina McHenry, Superintendent of Young People's Activities for the Quarterly Meeting acted as toastmistress and the following responded: John R. Walter, the pastor, speaking on "The Cross;" Clara Morris, "Sunrise;" Birl Allen, "Aloes and Myrrh;" Clara Mary Newsom, "The Sepulchre;" Richard R. Newby, "The Stone Rolled Away. A solo by Edna Murray and a duet by William and Charles Fodrea were especially fitting. The program closed

with a playlet entitled "The Musical Cake." At the Bible School hour the children of the Azalia school gave a delightful Easter program, and at the meeting for worship the choirs from Sand Creek and Azalia meetings gave a special number with a solo by Clara Mary Newsom. The sermon theme, by Richard R. Newby, was "Witnesses for the Risen Christ." At night the same choirs gave a group of Easter songs and another message by R. R. Newby brought the services to a happy conclusion.

Nixon and Minnie J. Rich continue their mission work at Springfield, Colorado, holding services in their own building fixed up as a hall for the purpose. He has a shoe and harness repair shop that provides a living and keeps up the mission. He also has been pastor at the Vilas Church. The county has built a new railroad and a new town named Walsh has sprung up, a new church is being built and Jim Fisk is located there as pastor. The new church at Andex, Colorado, will be dedicated next Sunday, the sermon to be preached by Jim Fisk. Ray Conant, a newly recorded minister will have pastoral charge here. The new railroad and some oil wells have brought a new boon to this county.

On April 15, the New Castle Friends had their monthly "Family Night" and get-together meeting. At 6:30, a pitch-in supper was enjoyed in the basement. One table was especially fixed for the children and was decorated with wild flowers. After a social time, all went upstairs where a delightful Easter program was given by the children. During the week before Easter the pastor, R. Aaron Napier, conducted preparation classes, which were quite well attended. On Easter morning six united with the church. A very helpful and inspiring message was given by the pastor to a large audience. At the evening service the choir gave the cantata "Victory."

CENTRAL CITY NEWS

Easter at Central City was a splendid and effective season. Six weeks preceding

Easter the Bible School committee of the Monthly Meeting and the Workers Council began an evangelistic emphasis in the Bible School. Short talks in the opening devotions were given each Sunday morning and teachers in all departments were encouraged to bring the children to definite decision and reconsecration. This resulted in thirteen coming from associate to active membership in the church.

The week, April 3 to 10, was devoted to meetings each evening for prayer and laying plans for a visitation of all members of the congregation by members of the congregation the following week. Sunday afternoon, April 10, was devoted to an organized visitation when fourteen teams went out, each with a list of families to visit. These assignments were not made arbitrarily, but largely expressed concern on the part of the visitors. These visits were made solely in the interests of Christ and the church. They were continued throughout the week as Friends felt the burden, and, we hope, will never end.

Sunday evening, April 10, at the evening service, Madeline Turnby gave a very effective reading—"Tor, A Street Boy from Jerusalem." Easter morning a recognition service for the boys and girls coming into active membership of the meeting was held, followed by the regular service for worship with a most wonderful Cantata, "Hosanna" by the choir of thirty voices. Easter evening the young people of the college presented a three act play, "The Rock" by Mary P. Hamlin. Mrs. Carrell directed both the Choir and Play.

On Tuesday night, April 12, a supper was served by the women of the church for the young people of the congregation. The young people of the community and the young people of the college met in a common group and became better acquainted. The high school group was there also, and it was a merry time they had during the meal. There were eighty plates served, the service was excellent and the supper delicious. We were greatly favored in having three prominent State men with us for the evening. Mr. Stephenson, State Student Secretary of Y. M. C. A., Mr. Hayes, Y. M. C. A. Secretary at the University of Nebraska, and Harry Huntington, pastor of the M. E. Student Church on the University campus. These three men were here for a week of meetings and conferences with the students at Nebraska Central College. Mr. Hayes and Mr. Huntington spoke at the program following the fun and supper. It was a delightful mixture of jollity and Christian fellowship.

THINGS TO THINK ABOUT

BY EARNEST L. GREGORY

A school board hired a teacher, paid him a substantial salary to teach school, filled the coal cellar with coal; everything was in readiness in September to begin school. The taxpayers paid the taxes, which were used to pay the teacher's salary. School

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Cape Lookout

What Has Westtown

to Offer a Boy or Girl from the West
or Middle West?

First of all, it can offer the usual advantages claimed by good schools. Among private schools of the East its scholastic standing is high; and a year or two in a private school with its rigorous requirements is often of great value.

Furthermore, to live for awhile away from home, and in another section of the United States, broadens the mind and strengthens the character. Health is another vital consideration; and Westtown, situated twenty-five miles from Philadelphia, in the midst of 625 acres of Pennsylvania farm land, with its woods, tilled fields and orchards, its extensive lake, and beautiful, well equipped campus, offers every opportunity for a healthful life.

Last but not least, Westtown is a Quaker melting pot; there your child will find a large group of young Friends from all over the United States, gathered under the care of one of the oldest Yearly Meetings in our country. Back of and pervading all the activities of the School, its studies, its games, its social and its religious life, is the deeply-felt, steady concern of the Philadelphia Yearly Meeting.

Think it over; is it not just the place for thy boy or girl? In order to be sure of admission, applications for 1927-28 must be filed by 5 mo. 15.

For information write

JAMES F. WALKER, *Principal.*

Westtown, Pa.

opened, a week went by and there were no students. Upon making inquiry, the teacher was informed that he had the building and was paid a salary to teach a school, and it was up to him to get the pupils there. Would you regard that as a queer community?

A young woman was hired as a servant in the home. Plenty of food was purchased, she was a good cook and prepared excellent meals. The first day she prepared breakfast dinner and supper. However, the father and mother and nine children absented themselves from the table. She stood it fairly well the first day, but the second morning she inquired why her meals were untouched. The family replied: "We furnish the house and the food and pay you a salary, now it's up to you to persuade us to eat." Would that be regarded as a queer family?

A church hired a preacher, gave him a building in which to preach, paid him a fair salary. He worked hard in preparation of his messages, went to the church each Lord's Day morning and evening but the people were not there. Upon making inquiry among the members he was informed that he was furnished a good building and paid his salary regularly, and that it was up to him not only to prepare sermons, but to go around and induce those paying him to come to church. Would you regard that as a queer church?—In *The North Holville Friend*.

SPRAY GOLDEN WEDDING

On the afternoon of April 8, 1927, a number of relatives and friends gathered at the beautiful country home of James and Louisa Martin Spray, one half mile out of Bloomingdale, Indiana, to celebrate with them their golden wedding. They were united in marriage fifty years ago near Sheridan, Indiana, and came to Bloomingdale a few years later where, for more than forty-five years, they have been at home to their friends and neighbors and all who needed help. Each year they have become more and more endeared to those privileged to associate with them.

At 3 p. m., the guests were called to the dining room and entertained in the same hospitable way that has characterized the Spray home through the years. This was followed with favorite selections on the victrola. Among those present were their son, Edgar J. Spray, and his wife of Danville, Ill.; Frank Martin of Chicago with his son, wife and daughter; Eva Hiatt and her daughter, Mrs. Applegate, of Sheridan; Minnie Goodwin of Sullivan, Ind.; Mr. and Mrs. Harper Rayle; Mr. and Mrs. C. W. Pearson; Mr. and Mrs. Emory Osborn, Mr. and Mrs. I. Lindley Jones—all of Bloomingdale.

In the evening, a group from the Friendship Class of the Friends Bible School in which the host and hostess have been faithful members for many years and to which Louisa Spray gave the name "Friendship,"

called to express their congratulations. After a few short talks by members of the class, Alice Newlin Maris read very impressively "My Man and Me." Their appreciation was beautifully expressed to their friends, to the church and to their Heavenly Father for many kindnesses and blessings through the half century they had happily shared together. A time of prayer closed the commemorative event.

This is the fourth golden wedding anniversary in Bloomingdale community recently, the others being: Charles W. and Miriam T. Lindley, Sept. 19 1922; Harper and Sarah Rayle, Feb. 19, 1924; and Ezra and Mary H. Cook, Oct. 13, 1925.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 8, 1927

Lesson Text—John 20:1-10; 21:15-17.

1. *The First Day.* The body was buried before sunset on Friday, so as not to defile the Sabbath day, and there had been little time for proper embalming. On the Sabbath nothing could be done. Before daylight the next day, Mary and her helpers were on hand with oils and spices to give the body of their Master proper burial.

2. *Whom Jesus Loved.* The way in which the fourth Gospel always refers to John. *They.* Mary gave one glance at the tomb and at once jumped to the conclusion that the enemies had taken him away.

4. *Outran Peter.* John was a much younger man. Doubtless Mary's excitement influenced them more than her words.

7. *Napkin...Linen Cloth.* It was hardly

likely that anyone taking the body would have left the wrappings, and taken the trouble to fold them up.

8. *Believed.* That some wonderful thing had happened rather than that robbers had been there. John's love was so deep that it required only a hint to assure him in his belief that Jesus was still going to prove his divine mission.

10. *Unto Their Own Home.* Where they were staying in Jerusalem, certainly not back to Galilee.

REMINING PEOPLE OF JESUS

It is said that when Charles Dickens stood above Niagara Falls, watching that tremendous volume of water pour over the precipice, that he uttered only one word—Power. A few years ago I heard one of our great preachers give a message that has remained with me. After the service I stationed myself within hearing and watched people of all descriptions file by to have a word with this man of God. It was my impression that they were not speaking with him because he was distinguished, nor to congratulate him upon his books; but it was most evident that there was a soul hunger that they were seeking to satisfy. One was a Greek Catholic student who had been spurned by his church as a heretic. His earnest and almost pleading voice indicated his sincerity. The preacher asked him to come to his office the next day and they would try to see through the matter. I haven't the slightest doubt about that being a red letter day in the life of that young man. As I watched and listened to this drama of life, one word came to mind—power. The sermon was simple, but powerful. The few words to the passersby were words which all of us use, but filled with the power of love and interest. The greatest power in the universe is the power of love. This power is not manifest only by the medium of words. In fact sometimes words hinder because they can be so easily misunderstood. A good life cannot be misunderstood. A life filled with the spirit of Jesus is a light that cannot be hid. Love is a force that penetrates, softens, melts, dissolves, all that opposes it. Our lives will do that only to the extent that they are filled with the love of Christ. We can remind men of Jesus only when his spirit shines through every thought, word and act. Christ must so permeate us that our very presence will suggest Jesus. Hugh Price Hughes, when asked about one of his deacons, remarked—"Yes, he is a good man, but he would never remind you of Jesus Christ." A few years ago I made the acquaintance of a young man who was such a good Christian that in speaking of him a high school boy remarked—"Every time I see Frank Price I think of Jesus Christ." It is a searching thought—does my life suggest Jesus Christ? RALPH H. BORING.

Central City, Nebraska.

BIRTHS

BARKER—To Emerson Newsom and Anna Mae Barker, 4153 Utica Street, Denver, Colorado, March 25, 1927, a daughter, Barbara Ellen.

BEIER—To Lee C. and Eleanor Eves Beier of Philadelphia, Pa., at Oskaloosa, Iowa, March 27, 1927, a daughter, Marilyn.

WILLIAMS—To Noel J. and Elvira Morgan Williams, Arnold's Park, Iowa, April 16, 1927, a daughter, Anna Florence.

DEATHS

BALDWIN—At Boise, Idaho, April 5, 1927, after an operation on the spine, Albert E. Baldwin, son of Caleb and Matilda Baldwin, aged nearly 69 years. Born near Monrovia, Indiana, and converted in early manhood he was very earnest in temperance and other Christian work. In a recent let-

ter to a brother he testified, "My anchor holds and all is well." Interment at Whittier, California.

HAVILAND—At the home of her daughter, Mrs. Delmar A. Budd, Saratoga, N. Y., April 15, 1927, Mary A. Haviland, widow of Periam T. Haviland, late of Glens Falls in her 80th year. Born in Roslyn, Rhode Island, was recorded a minister by Glens Falls Monthly Meeting of Friends in 1883 and was pastor for sixteen years at the Queensbury meeting where she was much beloved by a wide circle of people. Since her husband's death in 1903 she has lived with her daughter. Interment in Pine View Cemetery at Glens Falls.

MAXFIELD—At Amesbury, Massachusetts, March 17, 1927, Daniel C. Maxfield, in his 85th year. A life long member of the Society of Friends, he was an elder in his own meeting and active in Yearly Meeting affairs, particularly in connection with the Moses Brown School at Providence, R. I., where both he and his wife, Alice W. Maxfield, who survives him, had formerly been teachers, he being clerk of the School Committee for several years past.

PICKETT—At her home in Kansas City, Mo., March 1, 1927, after an illness of three days, Evalena J., widow of Clarkson C. Pickett and youngest daughter of Benjamin F. and Frances C. Jenkins, in her 64th year. A lifelong member of the Friends Church and for several years an elder, she was a regular attendee at Sunday morning meeting, interested in all matters related to the welfare of the church and community, and was appreciated and loved by all who knew her. One daughter and two sons survive her. Interment in Mt. Moriah cemetery, Kansas City.

WILSON—At Harken's Hospital, Indianola, Iowa, April 14, 1927, Albert Douglas Wilson, aged 35 years. He was a very useful and much loved member of Smyrna Monthly Meeting. The funeral was conducted by the pastor, Alden Knight on Easter Day.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Wilfred H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 7322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4888.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snaveley, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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